if there is a connection between them, it must be
this that consciousness as Knowledge knows its.
timeless self and sees Time within itself, while
consciousness as Ignorance is a partial and super-
ficial action of the same Knowledge which sees rather
itself in Time, veiling itself in its own conception
of temporal being, and can only by the removal of
the veil return to eternal self-knowledge.
For it would be irrational to suppose that the
superconscient Knowledge is so aloof and separate
as to be incapable of knowing Time and Space and
Causality and their works; for then it would be
only another kind of Ignorance, the blindness of
the absolute being answering to the blindness of
the temporal being as positive pole and negative
pole of a conscious existence which is incapable of
knowing all itself, but either knows only itself and
does not know its works or knows only its works
and does not know itself,—an absurdly symmetrical
equipollence in mutual rejection. From the larger
point of view, the ancient Vedantic, we must
conceive of ourselves not as a dual being, but as.
one conscious existence with a double phase of
consciousness: one of them is conscient or partly

conscient in our mind, the other superconscient to-
mind; one, a knowledge situated in Time, works
under its conditions and for that purpose puts
its self-knowledge behind it, the other, timeless,
works out with mastery and knowledge its own
self-determined conditions of Time; one knows.
itself only by its growth in Time-experience, the